

THE

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SHEKEL



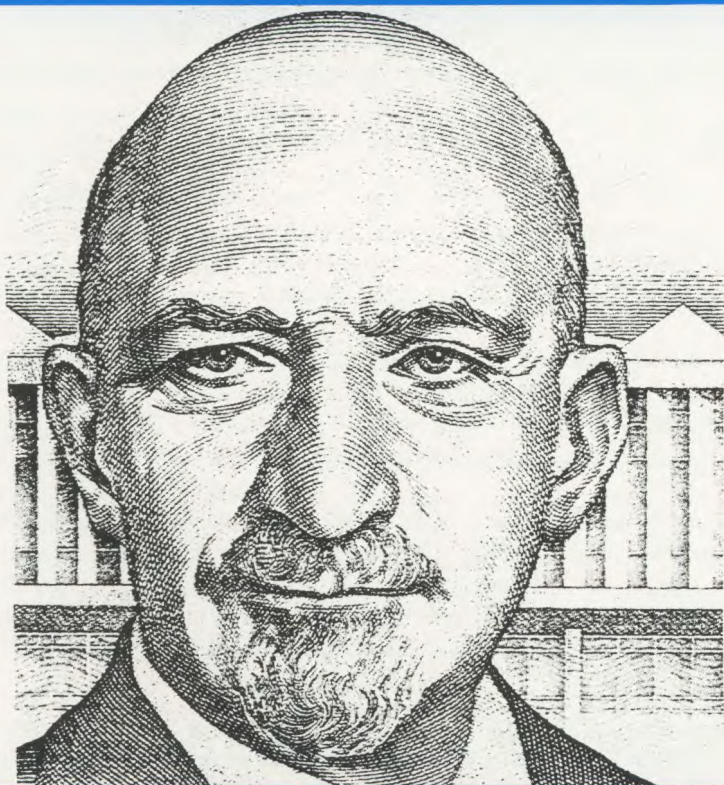
Published by the
AMERICAN ISRAEL
NUMISMATIC ASSOCIATION, INC.



VOLUME XXXV

No. 3

MAY-JUNE 2002



ISRAEL'S FIRST PRESIDENT

OUR ORGANIZATION

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

Annual Membership fees:

U.S., Canada and Mexico \$18. - Foreign \$25.- Life \$300.

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Volume XXXV No. 3 (cons. #184)
May-June 2002

EDWARD SCHUMAN, Editor

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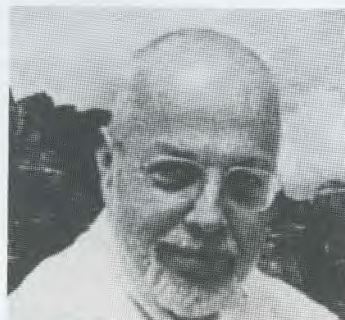
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ISSN 0087-3486

THE PRESIDENT'S MESSAGE

By Mel Wacks



As I write this, we are being bombarded daily with images of carnage in the Holy Land. It is a good time to reflect on our peaceful hobby -- that brings to life the history of Israel and the accomplishments of Jewish men and women around the world. Let us all hope that we will soon have coins commemorating peace between Israel and the Palestinians to add to the coins issued in the past by Israel to celebrate peace treaties with Egypt (1980) and Jordan (1995).

All AINA members (along with their family and friends) are invited to attend our annual meeting at the upcoming American Numismatic Association convention in New York. We will have an exciting guest speaker (with slides) plus officials from the Israel Government Coins and Medals Corporation who will give a sneak preview of upcoming commemorative coins and medals. The meeting will be held at the Marriott Marquis Hotel in Times Square, Thursday, August 1, 2002, from 1:00-3:00 pm in the Hart Room on the 4th floor. I look forward to seeing you there.

I am pleased to announce the appointment of two new board members to replace Moe Weinschel and Ed Janis, both of whom will be greatly missed. These new board members are young life members who will bring a new generation of ideas and talent to our organization. Please join me in welcoming Josh Prottas from New York City and Sagi Salomon of Los Angeles.

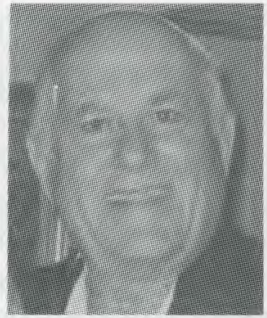
We continue to expand our web site and invite you to visit www.amerisrael.com to read some of the best articles that have appeared in The Shekel over the past three decades. Please feel free to contact us at any time with questions, suggestions, etc.

Happy collecting,

Mel 2

THE EDITOR'S PAGE

By Edward Schuman



The editor's job becomes increasingly difficult when the task of providing obituaries for A.I.N.A. friends becomes necessary. Our organization has lost three officers in the space of a few short months. Edward Janis, a founding member of our organization has recently passed away. Many Shekel readers will remember Ed from his Aleph Beth Page for the Beginners, which guided many novice collectors. Ed will be missed by countless numbers of collectors. His obituary is on the next page.

We have used this issue to publish several smaller articles that have accumulate in our waiting to be published file box. Also in response to several inquiries from members asking for information about the value of their Israel coins, we have republished in this issue a recent dealer price list which offers these coins for sale. Please note that this is not an offer to buy and that A.I.N.A. cannot make any recommendations.

Our treasurer, Florence Schuman, has asked that we inform our membership that despite the drop in interest rates our savings earn, our main concern must be to maintain our membership. Because of attrition, we have lost over one hundred members this past year alone. While we have added many new members to our roles, we are still in deficit. Our president, Mel Wacks, has greatly improved our internet web site which is creating new interests. But we believe that a personal recommendation from a member to a friend or relative to join us would be greatly beneficial..

Many of our "snow bird" membership will be returning to their regular residences at this time of the year. We have updated our computer list to reflect these changes if they are known. It is very important for members to notify the office about any address changes for the delivery of the SHEKEL. New increased postal rates will be in effect shortly and it becomes very costly for A.I.N.A. to pay postage due charges on returns and the first class mail remailing charges.

We hope you enjoy reading this issue.

A handwritten signature in dark ink, appearing to be "Ed Schuman", written in a cursive style.

OBITUARY: EDWARD JANIS

We are deeply saddened to inform our members of the passing of Edward Janis.

Your editor first met Ed in the 1950's at the Brooklyn Coin Club. He specialized in early American cent die varieties, ancient Judean and early city coins among other items and I was amazed at his numismatic knowledge. Later we met at the Bronx Coin Club, and the New York Numismatic Club where he later served as President, and at the New York Israel Numismatic Society where he also served in an executive position.



Ed Janis signed the original incorporation papers of A.I.N.A. in 1967. He was life member #2 of our organization and served as Vice-President and Vice President Emeritus for many years. He was the parliamentarian of A.I.N.A. and chaired many of the annual board meetings. His advice and opinions were of tremendous importance especially in the early days of A.I.N.A. He served on many important committees for the organization including the financial committee.

Ed was a mentor to many collectors who benefited greatly as a result. His counsel was always honestly given with no punches pulled. He was a strong advocate for education and was an educational speaker and moderator at many forums at both the A.I.N.A. New York Conventions and nationally at the A.N.A. He was a regular contributor to the SHEKEL and will be remembered as the author and originator of the Aleph Beth Page for the Beginner, which appeared in almost every issue up to a few years ago. He answered questions written in by members on a variety of subjects. Some of these articles will be reprinted in future issues of the SHEKEL as tribute to him. Together with his wife Hilda, they participated in several A.I.N.A. Study Tours to Israel.

He will be remembered by his many friends and colleagues..

THE KADMAN NUMISMATIC MUSEUM

The Kadman Museum was inaugurated 40 years ago on April 1st 1962. It was founded as part of the Museum Ha'aretz of which there existed at that time only the Glass Museum. The initiator was Leo Kadman, then the president of the Israel Numismatic Society and an enthusiastic coin collector who initiated the Corpus Numorum Palestinensium and who had by then published four volumes of this series.

The Leo Kadman Numismatics Pavilion was opened in 1962, and contains a large, significant and still developing collection of coins. In the permanent exhibition, the chronicles of "means of payment" from the very beginning when there were no coins, to the present day. It emphasizes the history of the Land of Israel through currency. The historical picture is rounded out with the aid of reliefs, portraiture, maps and illustrations, which manifest the historical-cultural background of coins. Sections of the exhibit relate to the coins of Greece, Rome, Byzantium, the Crusader kingdoms, Muslim countries and Israel. In addition to the permanent exhibition and the constantly-changing temporary presentations, the Kadman Pavilion offers the visitor a professional numismatics library, as well as lectures and seminars on the subject.

The building of the Museum was financed in equal parts by the Tel-Aviv Municipality and by Kadman's family. Dr. Arie Kindler was appointed Director, a post that he retained for many years. Celia Meir is the current director. A.I.N.A. has been an enthusiastic supporter of the museum which has always hosted visits during the many A.I.N.A. study tours to Israel. Due to the gift of the late Mr James Ross, Ohio, USA, the building of the Museum was enlarged in 1969/70 by the addition of a lecture hall which also houses the library, a laboratory and the offices.

The collection comprises today of some 85,000 objects, mainly coins and paper money. The coin collection can roughly be divided into: (a) ancient coins, 40%; (b) medieval coins, 7% and (c) modern coins, 53%. The paper money collection includes more than 10,000 pieces. The most prominent series is the Russian collection which is complete up to 1924, including quite a number of original drawings for paper money. Among the many other interesting groups the good collection of pre-monetary items, both ancient and modern, should be mentioned. This covers, geographically, Asia, Africa, Oceania and America and furthermore weights and measures, medals both Jewish and non-Jewish and finally seals.

The general policy of the Museum is to collect objects of the above mentioned categories from all over the world and from all periods. Because

the collection has been gathered during only the last 40 years it is, of course, not complete, but includes, however, objects of most countries of the world and a good cross-section of the existing material from antiquity to the present day.

Most of the objects in the Museum collection have been donated. The nucleus of the ancient section is the collection of the founder of the Museum Ha'aretz, Dr. Walter Moses, the collection of Dr. Arie Kindler and the collection of Leo Kadman. The coins of these collections were mainly coins of the Holy Land, both Jewish and city coins, but also contained a great number of Greek and Roman coins. The Museum also received the Frankenhuis collection of World War I and II medals. The museum houses an original Thomason Medallic History of the Bible, sixty silver medals in the original wooden chest as presented to crowned royalty.

The Kadman Numismatic Museum became renowned and donations, whole collections as well as single pieces, were made by collectors who decided to part with their collections without dispersing them. Among the medieval and modern European material that of Germany is outstanding. Collectors concluded that the Kadman Numismatic Museum was the proper place for the material assembled by them.

In 1969 the Museum was able to purchase over 14,000 Greek and Roman coins from the Bezalel Museum, Jerusalem, which liquidated its coin collection. This was possible through the generosity of the late Mr Ross. Donations are gifts at random from the view point of the Museum, but nevertheless important. The policy of the Museum is, however, to foster the collection of coins of ancient Palestine and efforts are constantly made to direct acquisitions in order to close gaps in the various relevant series. A robbery unfortunately occurred in 1976 and most of the Palestinian city coins were stolen. Some 1,400 pieces disappeared and only 450 were recovered.

The medieval coins are both European and Islamic. The Crusader period is rather well represented. There is a good assortment of German bracteates and coins struck by Jewish mint-masters in Germany, Poland and Hungary. In the Islamic collection the Umayyad as well as the Mameluk periods are well represented.

The modern coins in the collection from the eighteenth century onwards cover almost all the countries of the world, but are incomplete, owing to the fact that they derive from spontaneous donations. Good collections in the field are those of England, France, Germany, Italy, Russia and U.S.A.

The permanent exhibition comprises of 45 showcases, presenting the development of means of payment from the very beginning to the present

day, starting with barter, the invention of coins, the early Greek and Hellenistic periods, the War, the city coins with outstanding collections of Aelia Capitolina, Caesarea Maritima and Neapolis Samaria. The Roman range from the aes rule to the end of the 4th century AD, and are followed by the Byzantine, early Islamic and Crusader coins and then to the later Islamic material and the Ottoman empire. The exhibition concludes with the coins of Israel.

Special exhibitions are arranged from time to time on various subjects. The Museum houses the best numismatic library in Israel. The Museum is the center of the Israel Numismatic Society and every year nine lectures and nine seminars take place. School classes which frequently visit the Museum are guided according to the subjects asked for by their teachers.

The Israel Government Coins & Medals Corporation. issued official medals for the Kadman Museum on the occasion of its inauguration in 1961, struck in bronze, and its dedication in 1962 which was struck in silver. The common obverse portrays a replica of the museum design.



ESTHER KYRA RANDALI, AND THE TOPKAPI HAREM, AD 1590

By Marvin Tameanko

Ancient Jews migrated to that part of the world, now called Turkey, in very early days. One of his disciples recorded that the famous Greek philosopher, Aristotle, 384-322 BC, had an informative discussion with a Hellenized Jew who lived in a city in Asia Minor. Also, we know from several historical documents that the Syrian king, Antiochus III, the Great, 223-187 BC, settled 2,000 Jewish families from Mesopotamia in ancient Lydia and Phrygia, now parts of modern Turkey. Josephus, the Jewish/Roman historian, in his work, 'The Antiquities of the Jews', Book XII, chapter 3, said that Antiochus treated his Jewish subjects well so this re-settlement was done without malice and was probably the king's way of placing experienced soldiers and administrators in his new colonies in Asia Minor. By 88 BC, the Jewish communities in Turkey were numerous and prosperous enough that king Mithridates VI of Pontus, 132-63 BC, when he started the First Mithridatic War against Rome, was tempted to seize the substantial amount of money they had collected to send to Jerusalem as the annual Temple tax. The Romans under Julius Caesar and Augustus, in the first centuries, treated the Jews in Asia Minor, and the entire empire, favorably and allowed them to practice their religion without molestation. Again Josephus records in 'The Antiquities', Book XVI, chapter 2, that Augustus officially confirmed all the civil and religious privileges that the Jews had previously enjoyed under the Eastern monarchs.

While most of the Hellenized and Romanized Jews living in Turkey followed the preaching of St. Paul and joined the early Christian Church, many retained their ancient religion and became a minority group of citizens in the empires of Asia Minor that succeeded Rome. Through the centuries the Jews, although small in numbers, maintained a presence in what is now Turkey and became subjects of the emerging Ottoman Empire in the 14th century. Some even rose to prominence in the imperial court. Jacobo of Gaeta, a Jew of Italian origin, served as physician and scientific advisor to the Mehmet II, 1451-1481, who conquered Constantinople in 1453. Jacobo had stimulated the Sultans interest in artillery and large cannon, the weapons he used to destroy the incomparable defensive walls of the city. ¹ Mehmet invited Jews from Asia Minor to settle and become merchants in his newly restored capital city, then renamed Istanbul, and the Jewish community of that city dates to this era. The small, original Jewish diaspora in Turkey was given new vitality when the Spanish Jews, expelled

by Ferdinand and Isabella in 1492, were warmly welcomed by the Ottoman Sultan, Beyazit II, 1481- 1512, who explained his magnanimous act to his courtiers by saying that the Spanish king had foolishly -"impoverished his own land and enriched ours". It is reported that over 45,000 Jews came to Turkey from Spain and Portugal in those years. Under the Ottoman Empire, the Jewish community was engaged in the crafts, commerce and trade. By 1575, most of the businesses in the Ottoman Empire had been developed by Jews, Greeks or Armenians.² At the same time, while their co-religionists were suffering in Europe, the Turkish Jews developed a vibrant Sephardic culture, speaking their own language, Ladino, a Spanish/Jewish dialect. Nor did they neglect the Jewish religion. Turkey became the home of numerous Hebrew sages including the infamous Sabatai Zevi, 1626-1676, the so-called 'False Messiah' who, despite his many faults and later conversion, made the international community more aware and knowledgeable of Judaism.

Some of the Spanish exiles who rose to prominence in Turkey were Joseph Hamon, the physician and advisor to Beyazit II, 1481-1512, the Sultan who welcomed the Jews exiled from Spain. Joseph's son, Moses, was physician and advisor to Suleiman the Magnificent. 1530-1566. Gracia Mendes and her nephew Joseph Nassi, from Portugal, were financial and diplomatic advisors to Suleiman and his successor Selim II, 1566-74. On Joseph's advice, this Sultan made war on Venice and conquered Cyprus, a Venetian possession in those days. As a reward for his diplomatic services, Joseph was given the city of Tiberias in Palestine as a refuge and haven for persecuted Jews and was allowed to set up institutions for Hebrew scholars in Safad. Also out of the Turkish/Jewish community came men such as the scholar and cabalist Joseph Karo, died 1575, author of the *Schulchan Aruch*, and Solomon Alkabez, composer of the Friday night hymn, *Lecha Dodi*, which is still part of the synagogue Sabbath liturgy.

In 1581, an agreement was signed by the Ottoman Sultan Murat III and Queen Elizabeth I which established a franchise of English merchants called the Levant Company, to develop Turkey's international trade. This treaty coincided with, and may have encouraged, a rise in prominence of the Jews in Turkish commerce. An indication of this new influential status for Jews may be found in the story of Esther Kyra Handali, supplier to the harem of the Topkapi Palace, the residence of the Sultans in Istanbul. The Sultans of the 16th century enjoyed the oriental pleasures of a large harem. This custom was not an inherent part of the Ottoman heritage and the early Sultans had normally been married to a single wife. The legends say that in 1402 Tamerlane and his Mongols invaded Anatolia and captured Sultan Beyazit I and his family. Tamerlane forced Beyazit's naked wife to serve

dinner to him and his generals while the Sultan was forced to watch. To spare themselves from any such humiliation in the future, the Sultans never committed to or legally married one woman again.³ The number of wives and concubine in a harem became a matter of prestige and it is reported that some Sultans had as many as 800 women filling the cubicles of their palaces. The Sultans preferred blonde, slim girls, Circassian, Slav, Armenian or Georgian Christians, and had agents combing the countryside and distant lands looking for suitable slaves to fill this need. As the Jews formed a minority group in the population, subject to all the economic reverses and social downfalls that led to members of a family being sold into indentured servitude or slavery, many Jewish women became concubines in the Ottoman harems. This situation may have a literary parallel in the biblical story of Queen Esther in the Persian court of King Ahasuerus, who is usually identified with Xerxes I, 486-465 BC.

In AD 1590 another, less renowned Esther, Esther Kyra Handali, came into the Sultan's court in the Topkapi palace and onto the stage of Jewish history. We know little about Esther's early life and most of the information is based on speculation but judging from her name, she was the daughter of a Spanish, Sephardic family. The name Kyra or Kira, was actually a title given to Turkish/Jewish trades-women and brokers in the Ottoman world.⁴ Esther may have started her business career as an agent of the Sultan responsible for procuring concubines from the obscure regions of the empire. As such, one of her jobs was to instruct and comfort the new candidates in the harem and to make them presentable to the Sultan. With this as her admission pass to the palace, Esther began to sell things to the captive audience of the hundreds of women who were restricted to the palace grounds. At first she probably specialized in the cosmetics so important to women in the seraglio. A girl whose beauty appealed to a jaded Sultan could be highly favored over her competitors. She would be given many privileges, and perhaps made into a royal consort to bear the imperial offspring. Drawing on her Spanish heritage, Esther may have concocted new perfumes, deodorants, hair dyes, eye liners, mascaras and lip colorings, perhaps cooking them up in her kitchen. She may even have been the Helena Rubinstein of her age. After her success in selling cosmetics Esther branched out into luxurious clothes, furniture and then into jewels. One can imagine her wearing a rich, colorful silk gown and mantilla headdress, spreading out her chests of wares on velvet cloths in the courtyard of the harem, surrounded by excited, chattering women and eunuchs.

The illustration is of a drawing of a Turkish Kyra, taken from a woodcut illustration dated to the 16th century.



The circulating coinage in the Ottoman empire in those days included a gold denomination called the 'altun' (altın), a small, thin coin introduced by Sultan Mehmet II in 1478. This coin replaced the Venetian gold zecchino or sequin, which was the commonly used, international trade coin at that time so numismatists often call the Turkish altun a sequin. Murad III, 1574-95, the Sultan of Esther's life, issued large quantities of the altun so that they became the most common coin in the Ottoman Empire. Naturally, they were used to make the many purchases for the palace. Esther would have been paid for her services and commodities with the altuns given to the harem women as gifts, tribute or as bribes. The Ottoman altuns, like most of the contemporary Islamic coinage, was very conservative in design avoiding the use of images of living things and instead employed horizontal lines of Cufic calligraphy on both obverse and reverse. Initially these inscriptions carried the simple religious statement about the oneness of God and the uniqueness of his prophet, Mohamad, but later this gave way to legends that recorded the name and titles of the Sultan, the date of issue and often the abbreviated name of the mint that struck the coin.



A gold altun of Murad III, 1574-95, struck at Misr (Cairo), showing the horizontal lines of inscriptions. Marsden's *Numismata Orientalia Illustrata*, Ottoman Empire, no. 15, page 178.

Along with her exotic goods, Esther brought the latest news and gossip from the bazaars of Istanbul. And just like a modern-day 'Tupperware' parties, the women of the harem socialized, examined the merchandise, ate and drank, and swapped stories and complaints. Esther was probably an astute woman who would do discreet errands for the scheming, manipulative favorite and senior women ruling the harem. She was befriended by and became a confidant of Nur Banu, the mother of Sultan Murad III. and by Safiye Baffo" the Venetian lady who was the Sultan's preferred concubine. Safiye became the queen-mother when her son Mehmid III, 1595-1603, succeeded his father and ascended to the throne. Both of these women were influential in the politics of the imperial court and could sway the opinions of the Sultan and his viziers. The ladies of the palace eventually exercised so much power that the late 16th century Ottoman court became known in history as the 'Sultanate of the Women',⁵ It may be that, like Esther of the Bible, Esther Kyra used her friends in the harem to mitigate the circumstances of her co-religionists and relatives. She apparently used her influence in the harem to have tax fanning concessions awarded to her nephew and other relatives. Backed by the queen-mothers, Esther became a diplomatic advisor to the court and used her business know-how to cement commercial relations between the Ottomans and the European embassies in Istanbul. After a short time Esther became very wealthy from the bribes and commissions she made from her activities. She even had her son appointed as the chief officer of Customs in Istanbul's port, a very lucrative position.

Some of the Sephardi women in the harem may have acted as sales agents, that is Kiras, for Esther and they too grew rich. It may only be a folktale but it is said that when Sultan Murad III learned that the Jewish women in his harem were dressing in silk gowns and wearing precious jewels, he ordered that all the Jews in the empire be exterminated. Esther immediately used her influence with the Sultan's mother and the decree was revoked. However as compensation, the Sultan commanded that the Jews must wear a tall pointed, conical hat instead of the customary yellow turban, of long-standing Moslem tradition, to identify themselves in public places.⁶

With her close connections to the Sultan's highest women and her position as a diplomatic advisor, Esther could not avoid getting involved in the intrigues and politics of the palace. After all, it was the main activity and the life-blood of the court. When her obvious wealth and powerful influence in the affairs of state became known to the viziers and the officers of the Janissaries, the Sultan's personal army, they plotted together, turned the Sultan against her and arranged for her assassination. Her hard earned

wealth was then confiscated and her friends and relatives banished from the court. The terrible fate of Esther Kyra became a cautionary tale in the Sultan's harem to those who aspired to raise themselves too high by intrigue in the Ottoman court and then it became a footnote to the history of the Topkapi palace.

Over the years, the story of Esther was diminished and forgotten as being too painful and a source of embarrassment to modern-day Jews. But in its essence, it is a record of the difficult and precarious life experienced by unconventional and intelligent Jewish women in the Middle-East of the 16th century.

It is also a sad tale about a Jew rising above her impoverished background, reaching the highest level of success, then descending to the lowest depths of failure, and to death. A story typical of many Jews who served in the imperial courts of the medieval world.

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THE BIRTH OF THE FLAG OF ISRAEL

The Story of Morris Harris - Designer of the Flag of Israel

By Madeline Harris Rabinowitz

Jews and their friends the world over will be celebrating the fifty-fourth Anniversary of the founding of the State of Israel. The declaration of independence is May 14. Few, however, know the true story behind the flag of that ancient Jewish Nation, now a modern State.

The story begins in a very small town called Svadish in Lithuania (then a part of Russia). Morris (Maishel Arriz in Hebrew) was born there in 1874. Svadish was one block long with very small one-story houses, except for the Arriz house which had two stories. The first floor of this house contained their blacksmith shop, ice house and saloon. The townsfolk gathered in the saloon on Saturday nights to drink and listen to the Arriz family entertain, for they were also the village musicians.

Life was very hard for Russian Jews. They were not permitted to own or farm the land. When they were attacked during the horrific pogroms of the 1880's, many Jews fled Russia. In 1891 Morris' family, his father, mother, sister and brother joined the thousands immigrating to America - A Land of Freedom and Golden Opportunity!

Arriz had been Morris' family name in the old country. It meant Cedar Tree in Hebrew. (Other relatives are called "Cedarbaum" (Yiddish-German). When the Ellis Island official asked their name - they answered "Arriz!" The official wrote down "Harris!" - and so it was from then on.

The Harris family settled in New York City with relatives who lived in Harlem. To earn money Morris and his father bought a pushcart. They sold soft drinks (a saloon on wheels). One day after a severe windstorm, a store owner asked Morris if he could repair a torn awning. Because his mother, Lena, was an expert seamstress, Morris took the awning to her. Thus began Morris Harris' career in awning repair, upholstery, and flag decoration. Eventually the family opened a shop called the "Harlem Upholsterer" on 116th street, between Lenox and 5th Avenue. They specialized in canvas products, awnings, bags, and covers. They also created flags and banners for parades and special affairs. Morris was designer and inventor.

When his father died before the end of the century, Morris became the head of the family. He welcomed into his home many relatives and friends newly arrived in America. They were known as "Lanzmen" (coming from the same town or same area.) They would be helped and housed temporarily until they found their own way to make a living. One of these

houseguests was a young, beauty with curly red hair named Mary Kahn. Love bloomed. Soon Morris and Mary became man and wife.

The young couple became interested in a social group known as "Havevy Zion" (Lovers of Zion). This group had a goal of saving money to buy land in Palestine for a Jewish settlement. The money they saved was returned after a year because the Ottoman Empire discouraged Jewish group settlement in Palestine. But the dream did not die.

In 1897 the first international meeting of worldwide Jewry was held in Basil, Switzerland, to consider establishing a homeland for Jews in Palestine. It was to be a haven for oppressed Jews from allover the world. Representatives from Havevy Zion groups attended this meeting. The returning New York Havevy Zion representative was greeted with a reception in which various members contributed their talents in cooking, baking, etc. Morris Harris used his talents to design a suitable banner and decorations for the reception. He created a flag of Zion. He made it the same size as the standard American flag - 6 x 10 feet. He chose the colors from the traditional Jewish prayer shawl the "Tallis." It was sky blue and white, symbolic of heaven and earth. He designed two horizontal stripes with the biblical six-pointed Star of David between the stripes. His mother, Lena Harris, actually sewed the flag. They also made twelve smaller flags representing the 12 tribes of Jews.

Havevy Zion loved the flag. Soon other groups were requesting Zion flags for their organizations. It was accepted as the official Zionist flag at the second International Congress held in Switzerland in 1898. Morris Harris continued making flags of Zion for many years until he gave the design to the American Flag Company.

The Flag of Zion was used as the "Jewish Flag" everywhere in the world until 1948. Then, when the State of Israel was born, it too adopted Morris' creation as the official flag. Morris Harris lived to see this great honor. When his mother Lena died, to honor her part in it, he had inscribed "The first Zion flag was made by her" on her tombstone.

Although he never left his adopted country, America, Morris Harris was a dedicated Zionist who wanted all Jews to have the option of returning to the ancient homeland of their people. His dream lives on as the Flag of Israel flies high over the Jewish State.



DR. BENJAMIN ZWEIFACH WAS A PIONEER IN THE FIELD OF MICROCIRCULATION

by the Public Relations Department, University of California, San Diego

Dr. Benjamin W. Zweifach (1910-1997) was an eminent researcher and teacher of human physiology. "His true love was service," said Geert Schmid-Schoenbein, UC San Diego professor of bioengineering, who was Zweifach's colleague and friend. "He was an unassuming individual who had a sense of reality that was higher than that of others. His judgment was unerring. He established a remarkable record of over 64 years of active research and teaching in the field of microcirculation."

Zweifach was born in New York City. He received a B.S. degree in biology from the College of the City of New York in 1931 and earned M.S. (1933) and Ph.D. (1936) degrees in cellular physiology from New York University. Prior to his appointment with UC San Diego, he held faculty positions at Cornell Medical School (1947-1952), and New York University (1952-1966).

Zweifach was a pioneer in understanding disease by studying the microcirculation-- blood flow through the small blood vessels. During World War II, he studied physiological shock and clarified the mechanisms that precipitate multiple organ failure in shock and discovered several ways to improve an animal's tolerance to shock. His work was especially important in emergency medicine.

After he had established a successful career in physiology and pathology and won one of the highest honors in the field, the Claude Bernard Medal in Physiology, Zweifach made a major shift in his career. He joined UC San Diego in 1966, and helped establish the bioengineering program, which is now ranked among the top programs of its kind in the nation. He was also a leader in the field of bioengineering. He brought together physiologists, engineers and mathematicians and took full advantage of these disciplines in order to develop new research techniques and to study problems of the microcirculation.

Zweifach was the foremost investigator of the mechanical properties of blood vessels, the anatomy of vessels in different tissues, and the flow properties of blood in microvessels. Together with his students, he discovered mechanisms that lead to the failure of the microcirculation in diseases such as ischemia, diabetes, and inflammation. His discoveries are used today to develop new drugs for better treatment. He developed systematic procedures to study fluid exchange between blood vessels and the tissue. He carried out pioneering research on lymphatic structure and

identified basic lymph pump mechanisms. He documented the involvement of the microcirculation in hypertension. Zweifach also emphasized early the importance of the endothelium (blood vessel wall) in health and disease, a subject that receives word-wide attention today. Shortly before his death he helped uncover how mechanical properties impact and change circulating leukocytes, which is likely to fundamentally improve the understanding of immunology and hematology.

His work is documented in more than 300 research-papers, teaching films, and numerous proceedings and abstracts. His writing is universally accepted and is standard knowledge in medical textbooks. Zweifach was the founding editor of the Journal of Microvascular Research, for which he worked ceaselessly for 30 years. Dr. Benjamin Zweifach's remarkable contributions to the field of microcirculation are widely acknowledged by his colleagues throughout the world.

Zweifach was a founding member of the Microcirculation Society and served as its president in 1975. In 1972: he was awarded the societies highest distinction, the E.M. Landis Award. The Microcirculation Society also established the "Zweifach Gold Medal Award" in 1982, which is issued every four years to an individual for outstanding research in the field. This award was coordinated by Mel Wacks and sculpted by Hal Reed; the large 2 1/2" bronze medal was minted by the Metal Arts Company.

(Photo of medal by Mel Wacks)



LOUIS BAMBERGER

Louis Bamberger was born in 1855 in Baltimore, Maryland. As a boy he began work in a dry goods store, but while still a young man he moved to New York to engage in wholesale merchandising. In 1893 he and his brother-in-law, Felix Fuld, founded L. Bamberger and Co., a small department store, in Newark, New Jersey.

Adopting advanced methods of merchandising and the latest techniques of publicity, Bamberger's grew into one of the largest and most profitable American establishments. He gave his employees a cooperative interest in the firm, established a pension program for them, and marked his own retirement by distributing cash gifts and annuities to workers who had been employed for a minimum of 15 years.



In 1912 Bamberger's issued a medal to commemorate their move into its new building. The obverse side shows this large edifice, flags flying from the roof, trolley cars in the street and pedestrians on the sidewalks. The reverse side contains the name, L. Bamberger & Co., Newark, N.J. and the dates 1893-1912 within an open wreath. Another of Bamberger's successful enterprises was the Newark radio station WOR, which he built in the 1920s. Bamberger's philanthropies covered a wide range of interests. He gave generously to Newark's hospitals and Community Chest, and to the furtherance of the arts and sciences. The long list of Jewish causes and institutions to which he contributed included the Jewish Theological Seminary of America. A charter member of the Newark Museum, and later its honorary president, he provided the funds for the new building which opened in 1926, and donated a vast quantity of art, archaeological, scientific, and industrial objects.

Bamberger's greatest benefaction, which he shared with his sister, Mrs. Felix Fuld, was a gift of \$5,000,000 for the establishment of the Institute for Advanced Study at Princeton. He and his sister also contributed to the Fuld House at Princeton, which provided quarters for the Institute. In 1929, R. H. Macy of New York took over the Bamberger firm but Louis Bamberger continued to serve as president of the Newark store until 1939.

RESCUE OF DANISH JEWRY DURING WORLD WAR II

'The final solution to the Jewish question' - such was the Nazi term for the genocide which cost the lives of more than half of the ten million Jews in German-controlled Europe from 1941 to 1945. Lists of the Jewish population, country for country, are among the extant documents from the Wannsee Conference near Berlin, where details were discussed following the decision to exterminate the Jews. Tabulated in cold, bureaucratic columns are the names of those to be murdered for the sake of the National Socialist racial utopia -an 'ethnically pure' Europe under the yoke of Germany.

5,600 is written next to Denmark, an inaccurate figure, and a small figure in relation to the four million Danish inhabitants. On April 1, 1940, Denmark became occupied by the German army. Initially the occupation was a relatively peaceful one, and there were no anti-Jewish laws enacted as Denmark opposed any such actions. It was apparent that the Germans did not want to upset the peace in Denmark. In fact the three synagogues continued to operate as did all the Jewish Clubs and civic organizations..

The King, Christian the 10th was very instrumental in keeping up the moral of the people up during those hard times. He would ride daily on his horse through the streets of Copenhagen, meeting people and boosting their spirits. The King also made it quite clear that the Jews were not to be treated any differently then anyone else.

In the summer of 1943 the war started to turn against the Germans. With this came increased acts of sabotage by the Danish people. Strikes, sabotage and riots led the Danish government to resign and martial law was imposed. Adolph Eichmann sent Nazi SS troops from Germany to begin to implement the "final solution" on Denmark's Jews.

Rumors of the impending campaign against the Jews were enough to incite Danish protests. The King protested. Social Democratic party leaders expressed "the deep grief that these actions have brought upon the Danish people. The Danish Jews are a vital part of the Danish people." Organizers and business people protested. Hans Fuglsang- and pastors read aloud a pastoral letter which viewed the persecution of the Jews as conflicting with Christian culture. The university closed down for a week.

George Duckowits, the director of the German shipping operation in Denmark, was informed by Werner Best, the German Ambassador, that the Jews were to be deported. On September 28th he reported this at a meeting with Hans Hedtoft (later Danish prime minister) Vilhelm Buhl, H.C. Hanson and Herman Dedichen, all prominent Danish political figures. As soon as

Duckowitz left they called for Danish secret police vehicles and visited as many Jews as possible. The following morning the grim news was announced at the synagogues. The Jewish people were advised not to stay home but to get away, preferably to Sweden. Most Jews heeded the advice, and when the Gestapo raided some Jewish homes on Rosh Hashanah night the German commandos returned empty handed.

By October 1943 over 7,000 Jews had illegally sailed over the turbulent waters to safety in Sweden. Only 481 ended up in the Theresienstadt concentration camp. With their escape to Sweden the Danish Jewish population succeeded in avoiding further deportation to extermination camps.

In addition to "a civilians' rebellion against the inhumanities brought upon Denmark by the occupation", many people were now taking a stand and helping the refugees, in hopes of protecting an oppressed minority. It was widely felt among the Danes that the German action against the Jews had transgressed all decency and violated Danish jurisprudence. Many spontaneously offered their help to Jews in need by conveying warning and finding hiding places, food and transportation to the coast - all of which was done under trying, illegal conditions. Organizations cropped up, working with an amazing efficiency. Hospitals in Copenhagen were vital transit stations. Jewish fugitives were admitted with fictitious ailments and were hidden in rooms for staff. Even the mortuary was used. 2,000 persons passed through Bispebjerg Hospital during the harrowing October days.

Throughout the escape, and it took a full month until all the Jews were ferried across the Oresund Straits in small fishing boats to Sweden, the Jews were helped by total strangers, who transported them to their fishing villages along the coast, hid them, fed them and finally took them to Sweden.

The 481 Jews who were captured by the Germans and were taken to Theresienstadt were freed some one and a half year's later. 50 people perished in the camp.

During the time that the Jews were in Sweden their homes, synagogues and the school were kept in perfect condition by the Danish people. When the Danish Jews returned back home after the war, all their possessions were untouched. Denmark was the only country in the world where such a thing happened. As the national anthem says "*Der er et yndigt land, det star med bred bølge*". Translated it simply means "It is a lovely land"

In 1993, Denmark issued a medal commemorating the 50th anniversary of the Rescue of Denmark's Jewish community to Sweden in 1943. This is the only medal related to the Holocaust that was struck in Denmark to date. The 40mm medal has a mintage of only one struck in 999/1000 gold, and

300 pieces in silver .925, 45 grams. The medal was created by Bent Jansen and Niels Nielsen and was minted in Copenhagen. The obverse side shows a Jewish family and a boat in between the contour of Denmark land and the contour of Sweden. The Legend: 1993. Flugten over Sundet OKT. 1943

Translates to: 1993 Escape over the Sea Oct. 1943

The reverse shows a portrait of Holger Danske, a legendary figure who watches over Denmark.



Hans Christian Andersen wrote of Holger Danske in 1845.

"In the old castle of Kronenburg, where Holger Danske sits in the deep, dark cellar, into which no one goes. He is clad in iron and steel, and rests his head on his strong arm; his long beard hangs down upon the marble table, into which it has become firmly rooted; he sleeps and dreams, but in his dreams he sees everything that happens in Denmark. On each Christmas-eve an angel comes to him and tells him that all he has dreamed is true, and that he may go to sleep again in peace, as Denmark is not yet in any real danger; but should danger ever come, then Holger Danske will rouse himself, and the table will burst asunder as he draws out his beard. Then he will come forth in his strength, and strike a blow that shall sound in all the countries of the world"

The SHEKEL wishes to thank A.I.N.A. member Severin Szperling, who supplied your editor with the photographs of the medal as well as pertinent information on the rescue of Danish Jewry.



AN UNUSUAL MEDAL

By Shmuel Aviezer



Mr. Shimeon Roma, an Israeli citizen who travels periodically to Eastern Europe, often roamed around flea markets in search of coins and medals to add to his son's collection. Once, strolling in the flea market of Warsaw, Poland's capital, he rummaged in a pile of old coins and medals and was intrigued to stumble on an unusual design of a somewhat worn out medal, punched in the left center.

The medal was in dark bronze, of about 35 mm in diameter. On one side, a large star of David filled the center, surrounded by the inscription in German *Ein Nazi Fahrt Nach Palastina* (a Nazi travels to Palestine). On the reverse, a small swastika with German *Underzahlt Davon im Angriff* (narrated in the Angriff). Angriff was Joseph Goebbels' publication.

Searching for historical information about this anomalous and weird medal, some explanation was discovered in "The Seventh Million - The Israelis and the Holocaust" by Tom Segev, published in Hebrew by Keter, Jerusalem pp 25-6. The Jewish Agency retained in Berlin aliya emissaries who cooperated with the authorities. Even Zionist public relations were not neglected. In Spring 1933 Baron Leopold Itz von Mildenstein, an engineer and journalist of Austrian origin and one of the first members of the SS, visited Palestine with his wife. He came to write a series of articles for the Angriff, Goebbels' newspaper. Von Mildenstein was accompanied by Kurt Tochler, a Zionist activist in Berlin, who was responsible for the relations with the Nazi Party. His wife, too, came with him. 'Our aim,' said Tochler many years later, 'was to create in an important Nazi newspaper an atmosphere that would enhance the build-up of enterprise in Eretz-Yisrael'. That objective was fully attained. Von Mildenstein traveled all over the land, met with many Jews and Arabs and stayed in some Kibbutzim. He was deeply impressed. The series of articles that he published upon his return was entitled "A Nazi travels to Palestine" It was full of sympathy for the Zionist enterprise. He headed the bureau for Jewish affairs; one of his associates and heir in the job was Adolf Eichmann.

The Angriff placed such great importance to this series of articles, so as to issue a special medal to commemorate von Mildenstein's journey.

The medal was recently donated by Mr. Roma to the Yad Vashem Museum in Jerusalem, where it was regarded to be its proper abode.

ISRAEL'S FIRST PRESIDENT

Chaim Weizmann was born in 1874, in Motol - a small, isolated shtetl (township) in a bleak, marshy area, forty kilometers from Pinsk. The third of twelve living siblings, Weizmann grew up in a boisterous family, immersed in Jewish tradition. His introduction to science was from a *cheder* (schoolroom) teacher who surreptitiously taught him some natural science along with his Jewish studies. Weizmann left home at the age of eleven to board in Pinsk and attend high school - a rare step at the time.

At 18, his aptitude for science led him to Germany, where he studied biochemistry at one of Europe's most prestigious science institutions - the Polytechnic in Berlin. It was in Berlin that he first became involved with Zionist intellectual circles, and became an adherent of the teachings of Ahad Ha'am - a form of "Spiritual Zionism" that held that Palestine should serve as a spiritual center for Jewry. This philosophy was to prompt Weizmann to champion the idea of a Hebrew University in Jerusalem. Later, he became influenced by Theodor Herzl's "Political Zionism", which focused on obtaining an international charter for Jewish settlement in Palestine. Weizmann became an active member, and then a key figure in the Zionist movement - a lifetime career characterized by a complex, and at times stormy, relationship with less moderate Zionists.

In 1901, Weizmann received his doctorate from the University of Fribourg in Switzerland, and began his academic career at the University of Geneva. From this point on, Chaim Weizmann was destined to divide his life between a fruitful scientific career and very intensive Zionist activity. Weizmann was critical of Herzl's emphasis on external forms of diplomacy as a means to bring about the realization of Zionism, labeling such efforts "naive and bound to failure." Zionism could not rest on personal statesmanship of several figures in the courts of Europe alone, he felt, but must be founded on development of cultural, educational and social institutions in the Jewish homeland, the concrete work of state-building.

In 1904, he left Geneva for England, where he began a long research career at Manchester University, intermixed with Zionist activism in England. His empirical outlook led Weizmann to espouse a Zionism based on a synthesis of diplomatic and settlement activity. He stressed that even if a charter for settlement in Palestine could be

obtained, it would be worthless if it did not rest upon a Jewish society in-the-making, rooted in the soil of Palestine. Although not a socialist himself, Weizmann was a strong supporter of the collective form of settlement (kibbutz).

Weizmann began to cultivate contacts with members of the British government, the "movers and shakers" of the time, to gain empathy for Jewish aspirations for a Return to Zion. His personal diplomacy was characterized by a charming wit and an intuitive ability to state the Zionist cause in terms with which his listener could identify personally - whether English aristocrat or *shtetl* Jew.

Thus, in 1906 when queried about the Zionists' rejection of the Uganda Plan by a puzzled Lord Balfour, Weizmann - who had opposed temporary settlement of distressed Jews from Eastern Europe in Uganda, a proposal raised at the Sixth Zionist Congress (1903) - asked the British politician "whether he would trade Paris for London," noting that "Jerusalem had been Jewish when London was still a marshland."

In 1916 - in the midst of the World War I - Weizmann, who worked as a research chemist at Manchester University, discovered a process for synthesizing acetone, a solvent used in the manufacture of munitions. His contacts in Manchester society and his supervision of mass production of synthetic acetone for the Allies opened doors for him in British government circles, where he continued to serve as an eloquent spokesman for Zionism. Royalties on his acetone patent granted the Jewish scientist financial security and independence - both material comfort and the option to devote himself to Zionism, including presidency of the Zionist movement without remuneration.

Weizmann was a striking figure of a man - a massive bald head, deep piercing eyes, set off by a tidy mustache and goatee - whose presence and eloquence left an enduring impact on others. Lord Balfour commented dryly that "Dr. Weizmann could charm a bird off a tree."

When Lloyd George, then minister of munitions, was appointed prime minister and Arthur Balfour became foreign secretary, years of persistent persuasion and "sensitization" to Zionism played a decisive role in the decision of Great Britain to issue the Balfour Declaration. A rare constellation of British and Jewish strategic interests, together with personal empathy for Dr. Weizmann and his cause - the fruit of eight years of what today would be considered "networking" - culminated in this document, approved by the British cabinet on November 2, 1917, that proclaimed the sympathy of the British government for Zionist aims in Palestine.

Informing Weizmann of the decision, Lord Mark Sykes, secretary of the war cabinet, declared: "Dr. Weizmann - It's a boy." Indeed, the landmark document, which was to lead to the granting of a British Mandate over Palestine by the League of Nation, was a crucial step towards the birth of a Jewish State, and is considered Chaim Weizmann's most outstanding achievement.

In 1918, Weizmann was appointed head of the Zionist Commission sent by Great Britain to Palestine to advise on the future development of the country. He also attempted to achieve cooperation and peaceful relations with local Arabs who, he felt, would benefit economically from the Zionist enterprise. Weizmann met with the Emir Feisal, then the undisputed leader of awakening Arab nationalism. Feisal promised to recognize Zionist aims in Palestine, as long as the aims of Arab nationalism were achieved in Iraq and Syria. Unfortunately, this agreement was short-lived.

In the same year Weizmann attended the cornerstone-laying ceremony for the Hebrew University in Jerusalem, and in 1919 led the Zionist delegation to the Peace Conference in Versailles. His plea for international recognition of the Balfour Declaration was answered: in 1922, the League of Nations granted Great Britain the Mandate for Palestine, in which the historical connection of the Jewish people to Palestine was cited.

In 1920, Weizmann was elected president of the Zionist Organization. He stressed that "a state cannot be created by decree"; Zionist endeavors, he believed, must be based equally on settlement of the land and the powers of science to build a "new Jewish society." In 1924, Weizmann thoroughly irritated Polish Zionists when he proclaimed "we don't want to build our National Home according to the model of *Dezika* and *Neleviki* (Jewish commercial districts in Warsaw), yet he was greatly admired, even adored, by the Jewish masses as an eloquent spokesman of their aspirations.

During the next two decades Weizmann succeeded in broadening support for the Zionist movement to encompass non-Zionists, mobilizing Jewish capital in the west to further rural Jewish settlement though the establishment of *Keren Hayesod* - the financial arm of the Zionist movement. His leadership of the Zionist movement was subsequently challenged both by American Zionists, who questioned the necessity of concerted Jewish settlement and development to give the Balfour Declaration meaning - and later by the Revisionist wing of Zionism, who opposed his moderate policies towards Great Britain; still, his Zionist program bonding "diplomacy and settlement activity"

remained the approach of mainstream Zionism and its institutions as a whole.

Continuing his scientific work, Weizmann laid the foundations of the Daniel Sieff Institute in Rehovot in the early 1930s - today, the renowned Weizmann Institute of Science. In 1937, Weizmann settled in Rehovot, continuing to speak for the Zionist cause worldwide, although he was overshadowed by those who opposed his moderate, pro-British policies.

Despite changes in British policy in the wake of Arab riots in 1921, 1929, and 1936-39, which culminated in the 1939 British White Paper that severely restricted Jewish immigration and land purchase, Weizmann believed alienation of British support would be a strategic mistake and would undermine Zionist interests; changing British policy must be based on persuasion, not confrontation. Speaking before the British Peel Commission in 1937, Weizmann said: "There are in this part of the world [Europe] 6,000,000 people ... for whom the world is divided into places where they cannot live and places where they cannot enter." The message was clear. However, British policy remained unchanged, with tragic ramifications. At the end of the Second World War, the horrifying dimensions of the tragedy that had befallen European Jewry became evident; and still the British were not ready to admit Jewish refugees into Palestine.

Weizmann's espousement of "gradualism" was symbolically epitomized in an incident at *Kibbutz Hulda*. Appearing hours after his scheduled arrival, the Zionist leader explained his tardiness - "The Zionist wagon rolls slowly." In 1946, at age 72, Weizmann received a vote of no-confidence at the post-war Zionist Congress. In deference to his stature, the President's chair was not filled. More militant Zionist leaders, led by David Ben-Gurion, ready for a confrontation with Great Britain, assumed the dominant role in Zionist affairs.

Chaim Weizmann was sworn in as first president of the State of Israel - February 1949. Weizmann, however, continued to play a crucial role in removing the remaining barriers along the road to statehood. In 1947, when the British brought the problem of Palestine before the United Nations, he addressed the General Assembly, calling upon the delegates to bear in mind their "historic mission"; in addition intense behind-the-scenes lobbying - including that of Dr. Weizmann was a decisive factor in the General Assembly's decision to include the Negev in the territory designated to become the Jewish state under the UN partition resolution. The resolution was passed on 29 November 1947, by a vote of 33 to 13, with ten abstentions.

The State of Israel was proclaimed on May 14, 1948, the day before the British Mandate was due to end. Its recognition by the US was partly due to the intervention of Dr. Weizmann, who met with President Truman under trying and fateful circumstances in March 1948. At the time, Truman was entertaining second thoughts and considering postponing partition in light of hostilities. At the urging of his former business partner and personal friend, a Jew, who compared his adoration of the Zionist leader to Truman's own respect for Andrew Jackson, he agreed to receive Weizmann. Shortly after the State of Israel was declared, the United States announced its recognition of the new state.

In February 1949 - a month after Israel's first elections - a special session of the *Knesset* in Jerusalem elected Chaim Weizmann as the first president of the State of Israel. The appointment was an act of gratitude in recognition of Weizmann's outstanding contribution to the birth of the State of Israel. Still, he resented the limitations of this office, which was mostly ceremonial.

Chaim Weizmann died in 1952 in Rehovot and was buried there, near the campus of the Institute of Science which bears his name. To commemorate the 10th anniversary of his death on 1962, Israel issued a special set containing two gold coins of IL 50 and IL 100 denominations. On the occasion of the 100th anniversary of Weizmann's birth, the Chaim Weizmann State Medal was issued in 1974.



THE "OVERPRINTED" ANGLO-PALESTINE BANK ISSUES: A CLOSER LOOK

By D.M. Roebuck

Early in 1948, E.S. Hoofien, the General Manager of the Anglo-Palestine Bank, went to the United States to place the order for the first banknotes of the future State of Israel, which was to be proclaimed on May 15th of that year. Things did not go smoothly. To start with, he found that banknote printing companies would not accept an order for delivery in less than eighteen months. After a lengthy arbitration, the American Banknote Company agreed to do a rush job and deliver the notes in three to four months. To save time, the Company used guilloches that it had in stock. It also eliminated a watermark, and instead used paper to which tiny bits of metal had been added. (The Company refused to put its imprint on these notes, because it felt that they were not up to its usual standards.)

There were also some legal problems. The British Mandate was still in effect. Israel was not yet a sovereign state. There was still no legal issuing authority. The new Israeli monetary unit had not yet been adopted. For these reasons, the American Banknote Company printed the notes under the name of the Anglo-Palestine Bank, and denominated them in Palestine Pounds, the unit in use under the British Mandate. (The unit that was eventually adopted by the State of Israel was the Israel Pound, but when the new notes were issued no one noticed the discrepancy.)

Finally, in the absence of legislative authorization for the notes -- Israel, of course, did not yet have a legislature -- the Company could not print them with the legend "Legal tender for payment of any amount." Instead, it used the rather odd legend "The Bank will accept this note for payment in any account." The printed notes arrived in Israel in July, and in August the Knesset finally authorized the Anglo-Palestine Bank to issue them. The legal tender legend was then overprinted on the notes before they were released to the public.

Such, at least, is the well-known story about the Anglo-Palestine Bank issue (which I have taken from two books by Sylvia Haffner, *The History of Modern Israel's Money*, 2nd ed., Tarzana, Calif., 1970, and *Israel's Money and Medals*, 3rd ed. Boca Raton, Fla., 1979). But one day I took a closer look at the famous legal tender overprints, and I noticed that, on each of the three denominations (500 mils, 1 pound, and 5 pounds) that I was able to examine, the color of the legal tender legends was exactly the same as the color of the rest of the design.

Could the Israeli printer who did the overprinting have been that skilled at matching colors? The test would be to measure the positions of the legal tender legends relative to the rest of the design on two or more notes of the same denomination, because the position of an overprint varies slightly from one note to another. On the three 5-pound notes that I was able to examine, for example, the position of the left serial number --serial numbers are overprints --varied over a range of 1.2 mm vertically and 0.7 mm horizontally, and the position of the right serial number varied over a range of 0.4 mm vertically and 2.1 mm horizontally. (You can measure to the nearest 0.1 mm fairly accurately by turning a ruler on its edge.)

But when I measured the positions of the legal tender legends on those three 5-pound notes, on the face and on the back, in English, in Hebrew, and in Arabic, I found no variation at all.

In my opinion, the only reasonable conclusion is that the legal tender legends were on the original plates.

When I first came up with this, I was reluctant to publicize it, because I thought that the overprint story might have been started to keep the American Banknote Company out of trouble. This was, after all, something that the Company had done to help the State of Israel get started in those difficult times. But I recently learned from Ed Schuman that samples of these notes that the Company had retained had been found in its archives, complete with the legal tender legend, and that a report of this discovery had been published, so this cat was already out of the bag. Ed told me that I should still write up my observations, because people might find them interesting. To me, the most interesting thing about them is that clear proof that the legal tender legends were not overprints has always been right there, right in front of us, on the issued notes themselves.





A PALESTINE MYSTERY COIN



Scott E. Cordry, world coin dealer in San Diego and a specialist in Islamic coinages, recently disclosed that his firm had purchased an uncirculated 1947 Palestine 5 Mils coin, previously unknown in private hands. The story of this amazing discovery was recently featured on the front page of World Coin News.

The British Royal Mint struck coins for the Palestine Mandate from 1927-1947, but the entire 1947 issue of 1, 2, 5 and 10 Mils was melted in anticipation of the creation of the State of Israel. One set of the four 1947 coins was given to the British Museum, and remains a part of that collection according to museum curator, Joe Cribb. A second set was purchased from the Royal Mint by the Ashmolean Museum in Oxford according to museum spokesperson Luke Treadwell.

Over twenty years later, Sylvia Haffner wrote in her *History of Israel's Money, 1917- 1970*, "The 1947 issue of 1,2, 5 and 10 Mils was never released. The entire issue was melted down except for specimens in the British Museum and Ashmolean Museum in Oxford... It is possible that a few might have escaped the melting pot and will be classed as exceedingly rare."

Sylvia's hope that some 1947 coins might have been saved came true in 1974, when Glendining's of London reportedly sold a 1947 1 Mil. Three years later a group of three 1 Mil 1947 coins appeared in the market and were quickly absorbed by famous collectors including Sidney Olson. NASCA auctioned the first piece in 1977 in their Wayte Raymond Part I sale for \$7500. They also sold the second example in 1978 in the Sidney Olson sale for \$11,730. William Rosenblum auctioned the third in 1981 with an estimate of \$10,000. Since that time one more example of the 1 Mil 1947 has appeared making a total of five known in private hands. No other denomination of the 1947 coinage has been confirmed in the 54 years since they were minted, until now.

The 1947 Palestine coinage has long provided an intriguing mystery and challenge to collectors of British Commonwealth, Israel and Middle East coins. The 1947 Palestine 5 Mils is the rarest single numismatic prize available to collectors of these areas.

Persons interested in further details regarding the 1947 Palestine 5 Mils can contact Scott Cordry at PO BOX 9828, San Diego, CA 92169.

THE IRAQI JEWS

At the beginning of the present common era there were many conversions to Judaism all over the Middle East. In Northern Iraq, the Royal Family and many of the people of Adiabene became Jews. It is said that Jews at that time constituted 20% both of the Persian as well as the Roman Empires. But after the fall of Jerusalem it was the Christians who made converts in the frontier territories of Mesopotamia.

But wherever Rabbinical influence was strong among the local community as in Babylonia, there Christianity (and later, Islam) made little progress among Jews. Iraq remained within the Persian Empire for 1,000 years. Babylonia, covering Central Iraq, became practically an autonomous Jewish State headed by a hereditary Exilarch (Resh Galutha) descended from King Yehoyachin. The Exilarch had his courts and prisons and collected taxes, half of which went to Central Government.

At one time Babylonian Jewry numbered over one million and may have constituted the majority of the population. When the Temple was in existence they sent every year, about the time of Succoth, rich presents to Jerusalem in convoys, sometimes consisting of 30,000 armed pilgrims. It was ruled at that time that the prayer for rain should not be recited until 15 days after the conclusion of Succoth to allow the pilgrims to return.

The Babylonian Diaspora retained its paramount importance from the 6th Century BCE to the 13th Century CE – a period of nearly 2,000 years. Its communal constitution, which served as a model to the whole Jewish people, was largely maintained until recent times. Here were established the famous vast academies of Nehardea, Sura and Pumbaditha which later served as prototypes for the first European Universities of the 12th century. The Babylonian Talmud took 300 years to develop in complete freedom and was completed in 499. In its 2.5 million words the Talmud touches on every aspect of life.

The eighth in the series of Hanukka coins issued by Israel in 1973 is



dedicated to Babylonian Jewry. The lamp pictured on the obverse is in the Israel Museum and originated from the Iraqi Jewish community. The inscription reads "an 18th century Hanukka lamp from Babylon"

Towards the end of Persian rule Mazdakite fanatics made life unbearable for the Jews who, in time, invited and gave decisive help to the Moslem conquest of Iraq and indeed of other parts of the Middle East. Under the Caliphs of Baghdad the Jews paid a head tax and enjoyed religious and communal freedom. The authority of the Exilarch extended, as in Persian times, to all parts of the Empire and this office lasted until the 14th Century. Thereafter the community was headed by a local Nasi who, until recent times, was also always of the Davidic line. He was assisted by a Hakham. In 1849 both positions were united in a Hakham Bashi (Chief Rabbi).

To establish a Jewish Middle class in Europe Charlemagne had asked Harun al-Rashid to send Jewish teachers. These came with Rabbi Machir who was given by Charlemagne a Princedom in Narbonne and was known as King of the Jews. With the fall of Sa'ad Addawla, the Jewish Chancellor of the Mogul Empire, the Jews suffered terribly at the hands of the populace in the pogrom of 1291 and many were forced to embrace Islam, a process which was repeated on several occasions in Iraq and Persia.

Jewish fortunes started to improve after the Ottoman re-conquest of 1638, whose army included many Jewish officers and men. Some sources say 10,000 Jewish officers and men out of a total army of 100,000.

After the First World War the Jews of Iraq were betrayed first by the Allies who handed over the country to Arab rule and then by the Arabs who, in a short time, proceeded to discriminate against the other national groups – the Kurds, Jews, Assyrians, etc.

For centuries the Treasury of Iraq was in Jewish hands. Under Ottoman rule the head of the community was ex-officio Treasurer Sarraf Bashi of the country. This tradition was continued in the early years of modern Iraq when Sir Sasson Heskell held the Finance Ministry in several governments. In the 1920's and 30's over 50% of the trade and finance was in Jewish hands but by the 50's this had dropped to less than 10%. From 1820 Iraqi Jews spread out to India, Australia, the Far East and Europe. The Rashid Ali pogrom of 1941 decided for the community that there was no future in Iraq. In the mass emigration of 1950/51 Aliya Ezra and Nehemia and thereafter the majority left for Israel but the better-off Jews went to Europe and America where there now are about 40,000.

The 2,700 year-old Iraqi Jewish community has suffered horrible persecution in modern-day Iraq. In June 1941, the Mufti-inspired, pro-Nazi coup of Rashid Ali sparked rioting and a pogrom in Baghdad. Armed Iraqi

mobs, with the complicity of the police and army, murdered 180 Jews and wounded almost 1,000. In 1950, Iraqi Jews were permitted to leave provided they forfeited citizenship. Property of Jews who emigrated was frozen and economic restrictions were placed on Jews who chose to remain. In May 1950, 113,000 Iraqi Jews fled to Israel in "Operation Ali Baba." In 1952, Iraq's government barred Jews from emigrating and publicly hanged two Jews.

After the Six-Day War, Jewish property was expropriated, Jewish bank accounts were frozen, Jews were dismissed from public posts, telephones were disconnected and Jews were placed under house arrest. Fourteen men, eleven of them Jews, were sentenced to death in staged trials and hanged in the public squares of Baghdad; others died of torture. Baghdad Radio called upon Iraqis to "come and enjoy the feast." Some 500,000 men, women and children paraded and danced past the scaffolds where the bodies of the hanged Jews swung and the mob rhythmically chanted "Death to Israel". In response to inter-national pressure, the Baghdad government quietly allowed most of the remaining Jews to emigrate in the early 1970's.

Most of Iraq's remaining Jews are now too old to leave. They have been pressured by the government to turn over title, without compensation, to more than \$200 million worth of Jewish community property.

A State Medal was issued in 1976 commemorating the new Iraqi Cultural Center built in Or-Yehuda. A Jubilee of the Exodus of Iraqi Jews medal was issued in 2001



THE BRONNYA STREET SYNAGOGUE

The medal of the Bronnya Street Synagogue was offered for sale on the Synagogue listing on the Ebay auction site the end of March. It was described as a “medal of the main Moscow synagogue: it says in Russian “Jewish Prayer House 1883-1937, Synagogue on B. Bronnaya (street in downtown Moscow)”. The other side has the new Moscow Synagogue, built with the help of the American Jewish Community. Has writing in Russian and Hebrew: *Agadas Khasidei Khabad*. 1991-2001.” It is a large medal, 2 inches in diameter, and struck in either bronze or brass.



The challenge for your editor was to research this medal. Though the web page of the Lubavitcher Rabbi, the following information was found.

The Bolshaya Bronnaya Synagogue, in the center of Moscow, is a successful restoration in symbolic of the dramatic changes that have taken place since the disintegration of the Soviet Union. The original building was constructed in 1883 by the famous Poliakoff Family who were railroad barons and followers of the 5th Lubavitcher Rebbe, Rabbi Shalom Dove Ber Schneerson, of blessed memory. Prior to its seizure by the Communists over 50 years ago, the building served as a synagogue and was the center of Chassidic Jewish life in Moscow.

During the destruction of the synagogue many years ago, its beautiful Ark was spirited away in the middle of the night and hidden in the ancient Chabad synagogue, the *Marina Roscha*, also located in Moscow. The Bronnaya Synagogue was then converted into a theater and cultural center by the Communists.

The *Marina Roscha* Synagogue was the site of the first Lubavitcher Jewish school, yeshiva and mikva and served as the headquarters for Chabad Lubavitch in the Commonwealth of Independent States. Built in 1926 the Synagogue was the first during the era of Communism. It became a symbol of resistance to the reign of terror against Yiddishkeit. Marina Roscha was the center through which the Lubavitcher Rebbe coordinated his underground activities to ensure Jewish survival throughout the Soviet Union. Safely hidden in the synagogue, the Ark was restored to its original beauty and glory by members of the congregation, who volunteered their time and effort to save this historical and religious treasure.

Early in 1991, the city of Moscow, led by Mayor Popov, returned the synagogue to Chabad Lubavitch. News of this dramatic act of justice spread throughout the city and hundreds of people, young and old, flocked to the former center of Chassidic life. Throngs of Moscovites came to the synagogue and experienced a spiritual renewal. People came to learn about their heritage, to participate in services, and to rejoice in Chassidic dancing. Amidst flowing tears and shouts of Mazal tov!, men and women were taught to perform the basic tenets of Yiddishkeit.

Early morning on December 30, 1993, the *Marina Roscha Synagogue* was destroyed by flames. Only one wall, where the holy ark stood, remained untouched; a symbol that the holy work initiated by the Rebbe must continue with ever increasing faith and fervor. The rebbe's love for Russian Jewry was manifest in his concern for both their spiritual and physical needs.

To this end, a new Jewish Community Center, pictured on the reverse side of the medal, was built to attend the needs of Russia's largest Jewish community.

ISRAEL COMMEMORATIVE COIN PRICES

In response to several requests, the SHEKEL is printing a current price listing for Israel Commemorative Coins. Please note these are "dealer selling" prices and not buying prices.

ISRAEL COMMEMORATIVE COINS

NAME	DATE	DENOMINATION	MAGNUS	KM	BU	PROOF
PURIM COINS						
PURIM	1961	1/2 SHEKEL	HS-1/1A	31	\$5.00	\$15.00
PURIM	1962	1/2 SHEKEL	HS-2/2A	31	\$5.00	\$9.00

HANUKKA COINS

LAW IS LIGHT	1958	1 LIRA	H-1/1A	22	\$2.00	\$20.00
DEGANIA	1960	1 LIRA	H-2/2A	28	\$5.00	\$20.00
HENRIETTA SZOLD	1960	1 LIRA	H-3/3A	32	\$12.00	\$100.00
HERO & SACRIFICE	1961	1 LIRA	H-4/4A	34	\$8.00	\$10.00
ITALIAN LAMP	1962	1 LIRA	H-5/5A	38	\$15.00	\$25.00
NORTH AFRICAN LAMP	1963	1 LIRA	H-6/6A	42	\$12.00	\$25.00
RUSSIAN LAMP	1972	5 LIROT	H-7/7A	69	\$5.00	\$7.00
BABYLONIAN LAMP	1973	5 LIROT	H-8/8A	75	\$5.00	\$7.00
DAMASCUS LAMP	1974	10 LIROT	H-9/9A	78	\$5.00	\$7.00
DUTCH LAMP	1975	10 LIROT	H-10/10A	84	\$5.00	\$7.00
AMERICAN LAMP	1976	10 LIROT	H-11/11A	87	\$10.00	\$12.00
JERUSALEM LAMP	1977	10 LIROT	H-12/12A	91	\$3.00	\$6.00
JERUSALEM LAMP	1977	10 LIROT	H-12B		CLOSED MEM	\$10.00
FRENCH LAMP	1978	25 LIROT	H-13/13A	94	\$5.00	\$7.00
EGYPTIAN LAMP	1979	100 LIROT	H-14/14A	103	\$9.00	\$10.00
GREEK LAMP	1980	1 SHEQEL	H-15/15A	110	\$9.00	\$15.00
POLISH LAMP	1981	1 SHEQEL	H-16/16A	116	\$9.00	\$16.00
YEMEN LAMP	1982	1 & 2 SHEQALIM	H-17/17A	123/124	\$20.00	\$30.00
PRAGUE LAMP	1983	1 & 2 SHEQALIM	H-18/18A	129/131	\$12.00	\$22.00
THERESIENSTADT LAMP	1984	1 & 2 SHEQALIM	H-19/19A	144/145	\$18.00	\$28.00
ASHKENAZ LAMP	1985	1 & 2 SHEQALIM	H-20/20A	161/162	\$15.00	\$25.00
ALGERIAN LAMP	1986	1 & 2 SHEQALIM	H-21/21A	175/176	\$18.00	\$25.00
ENGLISH LAMP	1987	1 & 2 SHEQALIM	H-22/22A	183/184	\$20.00	\$28.00
TUNISIAN LAMP	1988	1 & 2 SHEQALIM	H-23/23A	191/192	\$20.00	\$30.00
PERSIAN LAMP	1989	1 & 2 SHEQALIM	H-24/24A	205/206	\$20.00	\$30.00
COCHIN LAMP	1990	1 & 2 SHEQALIM	H-25/25A	215/216	\$22.00	\$35.00

JUDAICA COINS

KIDDISH CUP	1991	1 & 2 SHEQALIM	H-26/26A	223/224	\$25.00	\$35.00
SHABBAT CANDLES	1992	1 & 2 SHEQALIM	H-27/27A	238/239	\$25.00	\$35.00
HAVDALAH SPICEBOX	1993	1 & 2 SHEQALIM	H-28/28A	250/251	\$25.00	\$35.00

BIBLICAL SERIES

BINDING OF ISSAC	1994	1 & 2 NEW SHEQALIM	H-29/29A	256/257	\$25.00	\$45.00
SOLOMON'S JUDGEMENT	1995	1 & 2 NEW SHEQALIM	H-30/30A	281/282	\$25.00	\$45.00
MIRIAM & THE WOMEN	1996	1 & 2 NEW SHEQALIM	H-31/31A	294/295	\$25.00	\$45.00
NOAH'S ARK	1998	1 & 2 NEW SHEQALIM	H-32/32A	316/317	\$25.00	\$45.00
STARS OVER THE HOLYLAND	1999	1 & 2 NEW SHEQALIM	H33/33A	333/334	\$25.00	\$45.00
JOSEPH & HIS BROTHERS	2000	1 & 2 NEW SHEQALIM	H34/34A	339/340	\$25.00	\$45.00

ART AND CULTURE SERIES

MUSIC IN ISRAEL	2001	1 & 2 NEW SHEQALIM			\$25.00	\$45
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NAME	DATE	ANNIVERSARY COINS		MAGNUS	KM	BU	PROOF
MENORAH	1958	5 LIROT	A-1/1A	21	\$10.00	\$275.00	
EXILES	1959	5 LIROT	A-2/2A	23	\$15.00	\$35.00	
HERZL	1960	5 LIROT	A-3/3A	29	\$12.00	\$35.00	
BAR MITZVAH	1961	5 LIROT	A-4/4A	33	\$35.00	\$60.00	
NEGEV	1962	5 LIROT	A-5/5A	35	\$25.00	\$35.00	
SEAFARING	1963	5 LIROT	A-6/6A	39	\$200.00	\$225.00	
MUSEUM	1964	5 LIROT	A-7/7A	43	\$25.00	\$45.00	
KNESSET	1965	5 LIROT	A-8/8A	45	\$10.00	\$15.00	
LIFE	1966	5 LIROT	A-9/9A	46	\$8.00	\$13.00	
EILAT	1967	5 LIROT	A-10/10A	48	\$10.00	\$17.00	
JERUSALEM	1968	10 LIROT	A-11/11A	51	\$10.00	\$12.00	
SHALOM	1969	10 LIROT	A-12/12A	53	\$9.00	\$10.00	
SHALOM	1969	10 LIROT	A-12B	"KOF" BU	\$12.00		
MIKVAH ISRAEL	1970	10 LIROT	A-13/13A	55	\$9.00	\$12.00	
SCIENCE	1971	10 LIROT	A-14/14A	58	\$10.00	\$12.00	
SCIENCE	1971	10 LIROT	A-14B	STAR BU	\$10.00		
AVIATION	1972	10 LIROT	A-15/15A	62	\$10.00	\$12.50	
SCROLL	1973	10 LIROT	A-16/16A	71	\$10.00	\$10.00	
BEN YEHUDA	1974	10 LIROT	A-17/17A	77	\$10.00	\$10.00	
BONDS	1975	25 LIROT	A-18/18A	81	\$10.00	\$12.00	
STRENGTH	1976	25 LIROT	A-19/19A	85	\$9.00	\$10.00	
BROTHERHOOD	1977	25 LIROT	A-20/20A	88	\$9.00	\$10.00	
LOYALTY	1978	50 LIROT	A-21/21A	92	\$9.00	\$10.00	
MOTHERHOOD	1979	50 LIROT	A-22/22A	95	\$10.00	\$12.00	
PEACE TREATY	1980	200 LIROT	A-23/23A	104	\$10.00	\$15.00	
PEOPLE OF THE BOOK	1981	2 SHEQEL	A-24/24A	112	\$10.00	\$20.00	
ROTHSCHILD	1982	2 SHEQEL	A-25/25A	117	\$15.00	\$25.00	
VALOUR	1983	1 & 2 SHEQALIM	A-26/26A	127/130	\$10.00	\$20.00	
KINSMAN	1984	1 & 2 SHEQALIM	A-27/27A	135/136	\$15.00	\$25.00	
SCIENCE	1985	1 & 2 SHEQALIM	A-28/28A	148/149	\$14.00	\$27.00	
TRIBUTE TO THE ARTS	1986	1 & 2 NEW SHEQALIM	A-29/29A	164/165	\$12.50	\$25.00	
UNITED JERUSALEM	1987	1 & 2 NEW SHEQALIM	A-30/30A	177/178	\$15.00	\$25.00	
40TH ANNIVERSARY	1988	1 & 2 NEW SHEQALIM	A-31/31A	185/196	\$12.50	\$22.50	
PROMISED LAND	1989	1 & 2 NEW SHEQALIM	A-32/32A	199/200	\$20.00	\$32.00	
ARCHEOLOGY	1990	1 & 2 NEW SHEQALIM	A-33/33A	212/213	\$20.00	\$40.00	
IMMIGRATION TO ISRAEL	1991	1 & 2 NEW SHEQALIM	A-34/34A	218/219	\$20.00	\$40.00	
ISRAELI LAW	1992	1 & 2 NEW SHEQALIM	A-35/35A	225/226	\$35.00	\$49.00	
TOURISM	1993	1 & 2 NEW SHEQALIM	A-36/36A	240/241	\$25.00	\$45.00	
ENVIRONMENT	1994	1 & 2 NEW SHEQALIM	A-37/37A	252/253	\$25.00	\$45.00	
MEDICINE IN ISRAEL	1995	1 & 2 NEW SHEQALIM	A-38/38A	263/264	\$25.00	\$45.00	
3000 YEARS OF JERUSALEM	1996	1 & 30 NEW SHEQALIM	A-39/39A	284/286	\$35.00	\$175.00	
100 YEARS OF ZIONISM	1997	1 & 2 NEW SHEQALIM	A-40/40A	300/301	\$25.00	\$45.00	
FIFTIETH ANNIVERSARY	1998	1 & 2 NEW SHEQALIM	A-41/41A	310/311	\$25.00	\$45.00	
HIGH TECH	1999	1 & 2 NEW SHEQALIM	A-42/42A	325/326	\$25.00	\$45.00	
LOVE THY NEIGHBOR	2000	1 & 2 NEW SHEQALIM	A-43/43A	336/337	\$25.00	\$45.00	
EDUCATION IN ISRAEL	2001	1 & 2 NEW SHEQALIM	A-44/44A		\$25.00	\$45.00	

SPECIAL ISSUE COINS

VICTORY	1967	10 LIROT	SI-1/1A	49/49a	\$12.00	\$15.00
FREEDOM	1971	10 LIROT	SI-2/2A	59	\$10.00	\$10.00
BEN-GURION	1974	25 LIROT	SI-3/3A	79	\$10.00	\$12.00
JABOTINSKY	1980	25 SHEQEL	SI-4/4A	114	\$15.00	\$25.00
QUMRAN CAVES	1982	1/2 & 1 SHEQEL	SI-5/5A	121/122	\$10.00	\$20.00
HERODIAN RUINS	1983	1/2 & 1 SHEQEL	SI-6/6A	126/128	\$10.00	\$22.00
KIDRON VALLEY	1984	1/2 & 1 SHEQEL	SI-7/7A	140/141	\$15.00	\$30.00
CAPERNAUM	1985	1/2 & 1 SHEQEL	SI-8/8A	152/153	\$12.00	\$22.00
ONIYAHU ANCIENT SHIP	1985	1 SHEQEL	SI-9	155 P-L		\$20.00
AKKO	1986	1/2 & 1 NEW SHEQEL	SI-10/10A	168/169	\$12.00	\$22.00
JERICHO	1987	1/2 & 1 NEW SHEQEL	SI-11/11A	180/181	\$15.00	\$25.00
CAESAREA	1988	1/2 & 1 NEW SHEQEL	SI-12/12A	188/189	\$15.00	\$32.00
JAFFA	1989	1/2 & 1 NEW SHEQEL	SI-13/13A	202/203	\$25.00	\$35.00
SEA OF GALILEE	1990	1/2 & 1 NEW SHEQEL	SI-14/14A	209/210	\$25.00	\$40.00
PARALYMPIC	1992	2 NEW SHEQALIM	SI-15	228		\$49.00
BNAI BRITH	1992	1 & 2 NEW SHEQALIM	SI-16/16a	234/235	\$25.00	\$40.00
REVOLT & HEROISM	1993	1 & 2 NEW SHEQALIM	SI-17/17a	247/248	\$20.00	\$35.00

DEFEAT OF NAZI GERMANY	1995	1 & 2 NEW SHEQALIM	SI-18/18A	267/268	\$30.00	\$45.00
F.A.O. ISSUE	1995	1 & 2 NEW SHEQALIM	SI-19/19A	271/272	\$30.00	\$45.00
PEACE WITH JORDAN	1995	1 & 2 NEW SHEQALIM		278/279	\$30.00	\$45.00
PORT OF CAESAREA	1996	1 & 2 NEW SHEQALIM		287/288		
YITZHAK RABIN	1996	1 & 2 NEW SHEQALIM		297/298		
MILLENNIUM	1999	1 & 2 NEW SHEQALIM		328/329	\$30.00	\$45.00

PIDYON HABEN COINS

PIDYON HABEN	1970	10 LIROT	PH-1/1A	56	\$10.00	\$12.00
PIDYON HABEN	1971	10 LIROT	PH-2/2A	57	\$10.00	\$12.00
PIDYON HABEN	1972	10 LIROT	PH-3/3A	61	\$10.00	\$12.00
PIDYON HABEN	1972	10 LIROT	PH-A3	NO STAR BU	\$12.00	
PIDYON HABEN	1973	10 LIROT	PH-4/4A	70	\$10.00	\$12.00
PIDYON HABEN	1974	10 LIROT	PH-5/5A	76	\$10.00	\$12.00
PIDYON HABEN	1975	25 LIROT	PH-6/6A	80	\$10.00	\$12.00
PIDYON HABEN	1976	25 LIROT	PH-7/7A	86	\$10.00	\$12.00
PIDYON HABEN	1977	25 LIROT	PH-8/8A	89	\$10.00	\$12.00

WILDLIFE SERIES COINS

DOVE & CEDAR TREE	1991	1 & 2 NEW SHEQALIM	HLW-1/1A	220/221	\$25.00	\$45.00
ROE & LILY	1992	1 & 2 NEW SHEQALIM	HLW-2/2A	231/232	\$25.00	\$45.00
HART & APPLE TREE	1993	1 & 2 NEW SHEQALIM	HLW-3/3A	243/245	\$25.00	\$55.00
PALM TREE & LEOPARD	1994	1 & 2 NEW SHEQALIM	HLW-4/4A	259/261	\$25.00	\$45.00
FOX & VINEYARD	1995	1 & 2 NEW SHEQALIM	HLW-5/5A	274/276	\$25.00	\$45.00
NIGHTINGALE & FIG	1996	1 & 2 NEW SHEQALIM	HLW-6/6A	290/292	\$25.00	\$45.00
LION & POMEGRANATE	1997	1 & 2 NEW SHEQALIM	HLW-7/7A	307/308	\$25.00	\$45.00
STORK AND FIR TREE	1998	1 & 2 NEW SHEQALIM	HLW-8/8A	321/322	\$25.00	\$45.00
WILD GOAT & ACACIA TREE	1991	1 & 2 NEW SHEQALIM	HLW-9/9A		\$25.00	\$45.00

GOLD COINS

NAME	DATE	DENOMINATION	FR-#	KM	BU	PROOF
HERZL	1960	20 LIROT	1	30	\$155.00	
WEIZMANN	1962	50 LIROT	2	40		\$200.00
WEIZMANN	1962	100 LIROT	3	41		\$400.00
BANK OF ISRAEL	1964	50 LIROT	4	44	\$215	
BANK OF ISRAEL	1964	50 LIROT	4A	44a		\$3000.00
VICTORY	1967	100 LIROT	5	50		\$369.00
JERUSALEM	1968	100 LIROT	6	52		\$285.00
SHALOM	1969	100 LIROT	7	54		\$285.00
FREEDOM	1971	100 LIROT	8	60		\$285.00
25TH ANNIVERSARY	1973-50 L	50 LIROT	9	72		\$100.00
25TH ANNIVERSARY	1973-100 L	100 LIROT	10	73		\$185.00
25TH ANNIVERSARY	1973-200 L	200 LIROT	11	74		\$335.00
25TH ANNIVERSARY	2 piece set		9-10			\$275.00
25TH ANNIVERSARY	3 piece set	Set of 3	9-11	PS-1		\$590.00
BEN GURION	1974	500 LIROT	12	82		\$335.00
BONDS	1975	500 LIROT	13	83		\$245.00
LOYALTY	1978	1000 LIROT	14	93		\$165.00
PEACE TREATY	1980	5000 LIROT	15	105		\$235.00
JABOTINSKY	1980	25 SHEQEL	16	115		\$235.00
PEOPLE OF THE BOOK	1981	10 SHEQALIM	17	113		\$245.00
ROTHSCHILD	1982	10 SHEQALIM	18	120		\$235.00
QUMRAN CAVES	1982	5 SHEQALIM	19	125		\$135.00
VALOUR	1983	10 SHEQALIM	20	133		\$365.00
HERODIAN RUINS	1983	5 SHEQALIM	21	132		\$135.00
KINSMAN	1984	10 SHEQALIM	22	138		\$280.00
KIDRON VALLEY	1984	5 SHEQALIM	23	142		\$400.00
SCIENCE	1985	10 SHEQALIM	24	150		\$350.00
CAPERNAUM	1985	5 SHEQALIM	25	154		\$245.00
ART	1986	10 NEW SHEQALIM	26	166		\$450.00
AKKO	1986	5 NEW SHEQALIM	27	170		\$190.00
UNITED JERUSALEM	1987	10 NEW SHEQALIM	28	179		\$300.00
JERICHO	1987	5 NEW SHEQALIM	29	182		\$185.00
40TH ANNIVERSARY	1988	10 NEW SHEQALIM	30	179		\$230.00
CAESAREA	1988	5 NEW SHEQALIM	31	190		\$235.00
PROMISED LAND	1989	10 NEW SHEQALIM	32	201		\$335.00

NAME	DATE	DENOMINATION	FR-#	KM	BU	PROOF
JAFFA	1989	5 NEW SHEQALIM	33	204		\$275.00
ARCHEOLOGY	1990	10 NEW SHEQALIM	34	214		\$595.00
SEA OF GALILEE	1991	5 NEW SHEQALIM	35	211		\$335.00
IMMIGRATION	1991	10 NEW SHEQALIM	36	230		\$335.00
DOVE & CEDAR	1991	1 NEW SHEQEL	37	220A		\$200.00
DOVE AND CEDAR	1991	5 NEW SHEQALIM	38	222		\$300.00
LAW OF ISRAEL	1992	10 NEW SHEQALIM	39	227		\$700.00
PARALYMPIC GAMES	1992	5 NEW SHEQALIM	40	229		\$650.00
ROE & LILY	1992	1 NEW SHEQEL	41	231A		\$200.00
ROE & LILY	1992	5 NEW SHEQALIM	42	233		\$300.00
B'NAI B'RITH	1992	5 NEW SHEQALIM	43	236		\$275.00
TOURISM	1993	10 NEW SHEQALIM	44	242		\$425.00
HEART & APPLE 1 SH	1993	1 NEW SHEQEL	45	244		\$200.00
HEART & APPLE 5 SH	1993	5 NEW SHEQALIM	46	246		\$300.00
REVOLT & HEROISM	1993	10 NEW SHEQALIM	47	249		\$425.00
ENVIRONMENT	1994	5 NEW SHEQALIM	48	254		\$300.00
ENVIRONMENT	1994	10 NEW SHEQALIM	49	25		\$500.00
PALM TREE & LEOPARD	1994	1 NEW SHEQEL	50	260		\$200.00
PALM TREE & LEOPARD	1994	5 NEW SHEQALIM	51	262		\$300.00
REMBRANDT/BINDING OF ISSAC	1994	10 NEW SHEQALIM	52	258		\$425.00
MEDICINE	1995	5 NEW SHEQALIM	53	265		\$300.00
MEDICINE	1995	10 NEW SHEQALIM	54	266		\$500.00
VICTORY OVER NAZIS	1995	10 NEW SHEQALIM	55	269		\$435.00
FOX AND VINEYARD	1994	1 NEW SHEQEL	56	275		\$200.00
FOX AND VINEYARD	1994	5 NEW SHEQALIM	57	277		\$300.00
SOLOMON'S JUDGEMENT	1995	10 NEW SHEQALIM	58	283		\$500.00
ISRAEL-JORDAN PEACE	1995	10 NEW SHEQALIM	59	280		\$435.00
3,000 JERUSALEM	1996		60	285		\$550.00
CAESAREA	1996	10 NEW SHEQALIM	61	289		\$500.00
NIGHTINGALE & FIG	1996	1 NEW SHEQEL	62	291		\$350.00
NIGHTINGALE & FIG	1996	5 NEW SHEQALIM	63	292		\$500.00
MIRIAM & THE WOMEN	1996	10 NEW SHEQALIM	64	295		\$500.00
YITZHAK RABIN	1996	20 NEW SHEQALIM	65	299		\$1300.00
100 ANNIV. OF ZIONISM	1997	10 NEW SHEQALIM	66	302		\$435.00
LION & POMEGRANATE SET	1997	1 & 5 NEW SHEQALIM	67-68	307, 309		\$325.00
ISRAEL'S 50TH ANNIVERSARY	1998	5 & 10 NEW SHEQALIM	69-70	SET OF 2		\$1150.00
NOAH'S ARK	1998	10 NEW SHEQALIM	71	319		\$425.00
HIGH TECH IN ISRAEL	1999	10 NEW SHEQALIM	72	327		\$750.00
STORK AND FIR TREE	1998	1 & 5 NEW SHEQALIM	73-74	321, 323		\$320.00
MILLENIUM	1999	10 NEW SHEQALIM	75	330		\$425.00
STARS OVER THE HOLYLAND	1999	10 NEW SHEQALIM	76	335		\$425.00
LOVE THY NEIGHBOR	2000	10 NEW SHEQALIM	77	338		\$425.00
JOSEPH AND HIS BROTHERS	2000	10 NEW SHEQALIM	78	341		\$425.00
EDUCATION	2001	10 NEW SHEQALIM	79			\$425.00
WILD GOAT & ACACIA TREE	2000	Set of 2 1 & 5 NIS	80, 81			\$325.00
MUSIC	2001	10 NEW SHEQALIM	82			\$425.00

KIRYAT HAIM

In the year 1933, the population of Israel, or as it was then called Palestine, numbered about 400,000 people. Palestine-Israel was ruled by the British, who had received a mandate over the land after the end of the First World War. Jewish Palestine was managed by two institutions: The Jewish Agency and The General Federation (Histadrut). These institutions purchased lands in Israel, prepared them for settlement, and populated them with Jewish settlers.

In 1925, the Haifa Bay Development Company purchased 40,000 dunam of land, from the foot of the Carmel mountain to Acre. This region was then called the Valley of Gidro, named so after an Arab village which used to be situated there. The land was not habitable as it was full of swamps and malaria. In 1928, the Keren Hakayemet purchased some of these lands from the Haifa Bay Company, and started preparing them for settlement by draining the swamps and filling in the land. In that year, the central workshops of the Gidro train were set up.

Following the housing distress of workers in 1929, it was decided to establish worker's neighborhoods in the area, and registration was started for people who wanted to live in them. In the spring of that year, the member's organization numbered 300 people. Amongst them were train workers, postal workers, electricity-company workers and workers of the "Shemen" factory. They were called "Organization A".

Kiryat-Haim was the first Kirya (suburb city) built in the Gidro valley. Following it came daughter-Kiryas: Kiryat-Bialik, Kiryat-Motskin, and later on other Kiryas. Therefore Kiryat-Haim is called "The Mother of all Kiryas".

On the Fourth of November, 1930, the cornerstone was laid for the neighborhood called "Haifa Workers' Neighborhood", and the construction of streets, a well and a water tower was started. In spite of difficulties, 160 families entered their homes on the First of January, 1933. They were members of "Organization A", and numbered 413 people. The neighborhood was still called "Workers' Neighborhood".

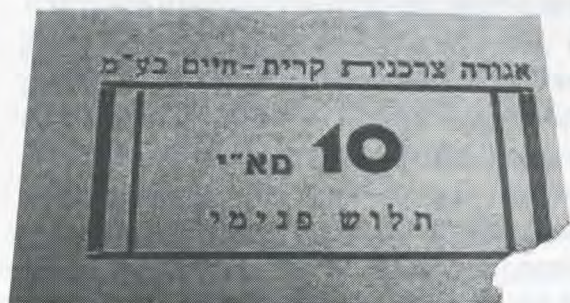
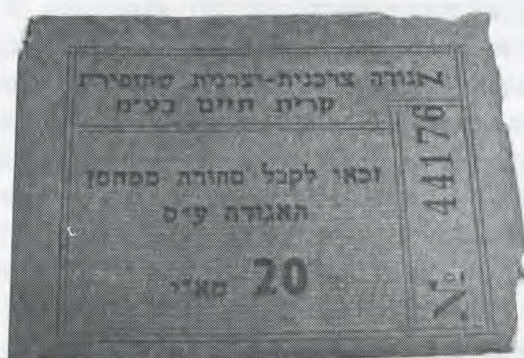
On Saturday night, the Sixteenth of June, 1933, Dr. Haim Arlozorov, who was Head of the State Department in the Jewish Agency, was murdered. In a mourning ceremony meeting held in his memory, the management of the Kirya decided to commemorate his name by renaming the new Kirya -"Kiryat Haim (Arlozorov)". Kiryat-Haim, whose establishment was initiated by the Jewish Histadrut (Federation), adopted

the Federation's principles; It had a "collective organization" and "reciprocal help", as well as public institutions.

In the years prior to the Declaration of Independence, the people of Kiryat-Haim took part in the building and defense of Israel. After the Holocaust, many of the Kirya people enlisted to help in Aliya operations. Several youth movements developed in the Kirya: "Hashomer Hatsair" (The Young Guard), "Hanoar Haoved" (The Working Youth), "Mahanot Haolim" (Olim Camps) and "Gordonia". Later on, the "United Movement", which was afterwards united with the "Noar Haoved" and was called the "Noar Haoved Vehalomed" (Working and studying Youth) .

When the State of Israel was established and the Aliya increased, the Kirya began a series of building, which extended its boundaries. In 1949, it was decided to merge Kiryat-Haim into the city of Haifa in the municipal managing aspect.

There is a series of emergency tokens which were used as payment in Kiryat Haim by the Cooperative Consumption Society during the hard times of pre-Israel. These tokens, issued in mil denominations, entitled the user to purchase items direct from the society's storage rooms. Illustrated are a 1, 10 and 20 mil token.



KONZENTRATIONSLAGER SACHSENHAUSEN

Unlike Dachau and Buchenwald, which are household words in America, the Nazi concentration camp at Sachsenhausen is virtually unknown. Daniel Goldhagen did not even mention it in his best-selling book, "Hitler's Willing Executioners." Because Sachsenhausen was liberated by the Army of the Soviet Union, it did not receive much publicity in the American press. The Russians did not film the liberation of Sachsenhausen, so there were no news reels of it shown in American theaters, as there were of Dachau and Buchenwald, both of which were liberated by the American Army around the same time frame.

After the war, Sachsenhausen was behind the Iron Curtain in East Germany which was ruled by the Soviet Union, and Americans have not had the opportunity to visit it until very recently.

In 1936, the Nazis began remodeling Dachau, the first concentration camp to be set up in Germany in 1933. They tore down the original buildings, which had previously been part of a gun powder and munitions factory and replaced them with barracks buildings precisely laid out in rows on either side of a main camp road. At the same time, they began construction on Sachsenhausen, a new camp on the outskirts of Oranienburg which would replace an older camp that had been set up in 1933 in an abandoned brewery in a suburb of Oranienburg. The entrance to the Sachsenhausen camp was through a gate house which was exactly like the new one which was being built at Dachau. Both Dachau and Sachsenhausen had an iron gate with the slogan *Arbeit Macht Frei*. It was an old German custom to put slogans and words of wisdom on buildings.

In the early days of Dachau and Sachsenhausen which were both designated as Class I camps, many prisoners were released after serving an indeterminate sentence if they demonstrated that they had learned the principals of being a good German citizen, including the work ethic. Buchenwald was a Class II camp where prisoners who were considered harder to rehabilitate were sent.

The gate house at Buchenwald did not promise freedom for hardwork. The sign at Buchenwald read *Jedem das Seine* which means "To Each His Own." Both gate houses were designed with a tower where a machine gun was mounted, ready to put down any rebellion in the camp. The Sachsenhausen camp was built as a Model Camp where SS guards were trained and later sent to other camps. The design of the the Sachsenhausen camp was intended to be a model for other camps to be built in the coming years.

Hirshel Grodzienski, a survivor who came to the camp from Auschwitz at the age of 14 in 1944, wrote about Sachsenhausen "As we passed through the main gates, we found ourselves inside a fenced camp with modern barracks, well-paved streets and sidewalks. It looked like a well-organized army base." Sachsenhausen camp had an extensive network of over 100 sub camps, most of them in Berlin, where prisoners worked as forced laborers in the German armament industry. A sub camp consisted of nothing more than barracks located near a factory, such as Oskar Schindler's factory in Krakow.

An underground factory which produced Messerschmitt airplanes was located near Sachsenhausen. The Nazis built fake airplane hangars above ground where they housed some of the camp prisoners in a vain attempt to fool the Allies, but the underground factory was bombed anyway. According to the museum at Sachsenhausen, there were over 500,000 prisoners in the 100 sub camps of the Sachsenhausen main camp who were performing forced labor. Using forced labor in war time was not unique to Germany. Although America did not enter World War II until more than 2 years after it started, there were eventually almost 400,000 German Prisoners of War who were forced to work in fields and factories in America.

According to the Museum at Sachsenhausen, there were 200,000 prisoners incarcerated there by the Nazi and 100,000 of them were murdered. The Museum refers to Sachsenhausen as a death camp, and the ruins of a gas chamber is one of the tourist attractions there. The camp was finally liberated by a unit of the 47th Army of the Soviet Union on April 22, 1945. Two days before, on April 20 and 21, the SS had death marched 33,000 prisoners out of the Sachsenhausen camp on Hitler's orders because of the potential danger of starving inmates being released to loot German homes and kill German civilians. When the Russians arrived, there were only 3,000 sick and weak prisoners left at Sachsenhausen, including 1400 women.

After the end of World War II, the Soviet Union turned the Sachsenhausen camp into Special Camp Number 7 for German political prisoners from August 1945 to March 1950. During this period, there were approximately 60,000 Germans imprisoned there, and at least 12,000 of them died of malnutrition and disease, or a higher death rate than that of the Nazi camp.

The Jewish barracks at Sachsenhausen is now a Jewish Museum. When the Association of Foreign Prisoners initiated a plan to build a Memorial Site on the grounds of the former concentration camp at Sachsenhausen, they commissioned a new museum to be created, which

was to be called the Museum for Anti-fascist Resistance Fighters of the European People. There was no place in the Sachsenhausen museum for the genocide of the Jews. Only after protests came from the 'Union of Antifascist Resistance Fighters in Israel did the East German government, shortly before the opening of the memorial, establish the Museum for the Resistance Struggle and the Suffering of Jewish Citizens. After the Jewish protest, the two former Jewish barracks, blocks 38 and 39, were reconstructed in 1961 on the spot where they had formerly stood. This was the camp that was set up to the right of the gate house in 1938 when 6,000 Jews were sent to Sachsenhausen after a total of 30,000 Jewish men were rounded up on November 9 and 10, 1938 in order to protect them from the wrath of the German people. This action occurred during the pogrom known as *Kristallnacht* (Crystal Night) because the glass was broken in all the Jewish shop windows. The Jews were held in 'protective custody' until their families could arrange visas for them to leave Germany. The last of the Jews in Sachsenhausen were deported to the Auschwitz-Birkenau camp in Poland in October 1942.

As in most forced labor camps, a system of camp money was used to pay the workers for "premium work" that was performed. Therefor the word *Pramienschein* is printed on the notes. Sachsenhausen notes are known in two denominations, a RM -.50 and RM-1. Both are considered scarce and are eagerly searched for by Judaica collectors.





CLUB BULLETIN

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Editor

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Volume XXIII No. 3 May-June 2002



INS of LONG ISLAND - There have been no newsletters received this period from INSLI.

INS / ICC of LOS ANGELES - It was a discussion type of program for the January meeting where everyone had a chance to add their expertise on a particular subject. Mary Yahalom presented the program at the February meeting, a visual presentation on coins of Israel. Meetings are still being held at the Westside Jewish Community Center beginning at 7:30 p.m. for the time being and until renovations begin at the community center.

INS of MICHIGAN - Show and tell was the program topic at the February meeting, those attending discussing their favorite coin, medal, another favorite hobby or a recent vacation trip somewhere. Current officers are Phillip Charns, president; Milton Shapiro, vice president, Kay Briggs, 2nd vice president; Peggy Shafir, secretary, Kitty Charns, treasurer and Esther Freidman is the raffle chairperson.

**DO YOUR PART AT YOUR CLUB MEETINGS WITH YOUR
ATTENDANCE AND PARTICIPATION**

INS of NEW YORK - Study topics for the February meeting were the letter "Q"; topic - Temple; calendar items - Shabbat Shekalim, Shabbat Zakhor and Purim. For the March meeting, the study topics were the letter "R"; topic - Eagle; and calendar items - Shabbat HaGadol, Rosh Hodesh Nisan. A get-together for dinner prior to the meeting was also planned.

BUY / SELL / TRADE - To buy or trade, Jewish Brigade items [3-1]; to buy or trade, any Holocaust items [3-2]. If you have any of these items that you wish to sell or trade, please contact me at the address on the previous page, include a SASE and indicate which item you are interested in.

MOMENTS IN THOUGHT: (A few signs you had too much of the 21st century continued:) You call your son's beeper to let him know it's time to eat & he e-mails you back from his room "What's for dinner?"; Your daughter sells Girl Scout cookies from her web site; You chat several times a day with a stranger from New Zealand but you haven't spoken to your neighbor yet this year; Your granddaughter just bought a CD of all the records you used to play in high school and college.

Other Millennium Moments: Learn the rules so you know how to break them properly....In disagreements with loved ones, deal only with the current situation; do not bring up the past....A living atmosphere in your home is the foundation for your life....Be gentle with the earth....Follow the three "R's" - respect for self, respect for others, and responsibility for all of our actions....Spend some time alone each day....Open your arms to change but do not let go of your values.

COMMENTS FROM DJS: It is really important for you to attend your club meetings. Attendance has fallen in all of our clubs. In another organization I belong to, we have just changed to quarterly meetings. Don't let this happen to your club. Good or bad, let me hear from you. Be well, be happy.



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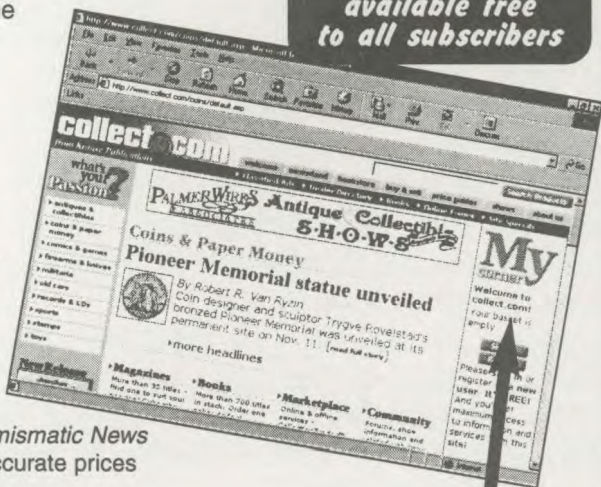
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OFFICIAL MEDAL IN HONOR OF TEDDY KOLLEK'S 90th BIRTHDAY

Teddy Kollek is the personality most identified with Jerusalem. He was born in Austria in 1911 and immigrated to Israel in 1935. During World War II, he assisted in operations against the Nazis and in rescuing Jews from the Extermination Camps. Between 1947-52, he was active in the Haganah and later worked for the Israel Foreign Ministry in the United States. In 1952, he was called by David Ben Gurion to serve as Director of the Prime Minister's Office. In this capacity, he was responsible for the Government Institutions and Authorities and established among others, the Israel Government Coins and Medals Corporation. In 1965 he was elected as Mayor of Jerusalem and during his period of office the population of Jerusalem tripled. He protected the archaeological and unique cultural heritage of the City, encouraged democracy, freedom of religion and equality among its citizens. He established splendid cultural centers such as the Museum of Israel.



The issue limits of 180 in 22k Gold proof, 1,200 in Sterling Silver and 1,800 in Bronze are multiples of 18 and 120, two significant figures in Hebrew. "18" is the numerical value of the word "Chai" (life) and "120" signifies the blessing "may you live to be 120".

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